

Avoid Dishonor: Worship with a Pure Heart - 1

Corinthians 11:2-16 - 05/16/21

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[0 : 00] Amen. It's good to see you this morning. If you are joining us for the first time this week, we have been looking at the book of 1 Corinthians and we have just finished a segment, chapters 8, 9 and 10, where Paul has been commending the church to let love limit liberty.

And he has been and that's the big principle, but he was answering a specific question to whether to meet offered to idols or not. Today we come to a chapter where we begin a new unit of thought in chapter 11. We're going to begin in verse 2, but before we do that, I want to give you an overview of where we're headed today. We're going to begin with something grand and glorious. We're going to look at the nature of God. Then I'm going to put us in a little bit of tension by asking a question and giving some scenarios. And then I'm hoping to resolve that tension in the text today that the Bible is going to speak to and we're going to allow God's word to relieve us of that tension. So that's where we're headed today. So let us begin by talking about the nature of God. So if you will, in the beginning we're told in the beginning in the book of Genesis that God has created everything and he has created everything. And what I want us to do is imagine in our mind's eye that everything that God created is in this box. So he created the earth, he created the universe, the stars, the moon, he created the birds of the air, the creatures in the sea, he created all the land, all that is, he created the angels and we're going to put everything that God has created and we're going to put it in this box for a moment. And then we're going to close the box. This is the big box, by the way, it's not to scale. And everything that God has created is now in this box and God has transcends all of His creation. He is outside of His creation and also put time in the box. God has created time and so time is in the box. So God is now outside of time, He's outside of all of these created and now we have God existing. And now without the sense of time, work with me in your imagination and go to eternity in the past.

Multiply that by a hundred and you're still not there and that's where we are in the past, in eternity past. Everyone with me? And who exists there? God. We worship one God. He is one in essence and three in persons and there God is, Father, Son and Holy Spirit, eternally existing as God, Son and Holy Spirit and He is enjoying Himself. And so what do we see when we look at that? What do we come to appreciate? First I want to begin by looking a little bit back in the box. We see that after all that God has created, He called it good. He called it good.

He called it good. After each day of creation, it is good. And then what's interesting is we get to Genesis chapter 2 and then we read this. Then God said, it is not good that man shall be alone. I will make him a helper fit for him. And what's interesting is you read the Genesis account, we've read it is good, it is good, it is good. And then as if we are arrested by what? Something's not good. That hasn't happened yet. Something has not been ever good. And so the question then becomes, I remember when I was in 20 years old and I was in a Bible study and this verse was read to me and the Bible teacher asked this question, what is it that is not good? Is it a moral problem or an ethical problem? And back then I didn't even have categories for morality or ethics or the differentiation between the two. And so I just sat in silence and I blinked my eyes hoping someone else would chime in and answer this question because I didn't want to let my ignorance be known by saying something. And then he went on a little further hoping he would clarify what he did. He said, is it a moral problem? Is it what is not good? Is it that man is created and he is not good? Is there something deficient about Adam and all the ladies in the room are tempted to nod their heads? Or is it an ethical question or is it an ethical problem? Is it that aloneness has never existed? It is not good that man shall be alone. What's the problem? And mind you, this is before Adam and Eve ever sinned. So we know, oh, it's not a moral problem. There's nothing wrong with

Adam necessarily. It's that aloneness has never existed. Remember, God has existed in eternity past. His father, son, and Holy Spirit aloneness has never existed. That's what isn't good. And God then moves and he creates a helper in Eve fit for him. And that, by the way, began my journey to understand the Trinity better, that God is beautiful. He is one in essence in nature and three in persons. And the more I got to know God, I fell in love with each aspect of how the father and the son and the Holy Spirit relate to one another and their roles in the Godhead. So God has always existed. God has always existed in unity and that is not redundancy. Why is it that we enjoy harmony in music? And Josh, I am so grateful you did what you did. Why is it that Josh strummed that chord and he turned to us and said, oh, sorry, because there's something about it that doesn't sound right and it is not true about God. We don't all, what is beautiful about music? Not when we all sing middle C, but it's when we have harmony. Why do we enjoy harmony? Because it's something that reflects that is true about God. He exists in unity that is not redundancy. We also recognize this about when we reflect and we think about God, that God is diversity without discord. God displays beauty of diversity of persons. God is not all father, father, father or son, son, son or Holy Spirit, Holy Spirit, Holy Spirit. No, God is father, son and Holy Spirit. We read when I say, what has God been doing before creation, before all that is in the box? What was God doing? Well, we get a hint of this when we read John 17, 24. Listen, Father, I desire that they also whom you have given me may be with me where I am to see the glory which you have given to me. And then he says this, because you loved me before the foundation of the world, before all that has been in the box, before the foundation of the world, what has the father been doing to the son? He's been loving him way back when. Then we read what is the son's response? John 14, 31 says this, but I do as the father has commanded me so that the world may know that I love the father. Now, indeed, we're talking about his earthly ministry here, but what is the joy of the son toward the father? The father loves him and what's been the joy of the son from eternity past that I have done all that the Lord has commanded me. And we know that Jesus was the lamb slain before the foundation of the world. The father has loved the son, the son has placed himself under and does all that the [8 : 30] Father asks. And Jesus also says, my food is to do the will of him who sent me. The son's response to the father is the pleasure of the commands that the father has given. He has done, it's like food to the son. The son's response is joyful delight to do the will of the father for what he has asked him to do. So what truths do we see? We see a lot of truths when we reflect upon the Trinity. One of them I want to say that's going to pertain to our message a little bit later. I want to say here is that this, remember, think before everything in the box is created and eternity past. What do we see? Both authority and submission are good. Both are expressive of God himself.

Our culture despises authority, police, government, husbands, and yes, even sometimes pastors and elders. Our culture despises authority. Isn't it interesting how that which God calls good, our culture despises. But authority in the purest of form is God and it is good because he is good. Submission though also does not mean inferior. Jesus is not inferior to the Father. They are one in essence, same in nature. And yet the son willingly places himself under the Father and joyfully does all of the Father commands. So both authority and submission are good. Never at fourth memorial church when either the word authority is stated or the word submission is stated. Do I want anyone ever to cross their arms ago? Oh, here he goes again. Because it's beautiful. I acknowledge what our world has made of both of them is can be ugly. But what they are in principle is beautiful. So I mentioned that I want to start with something beautiful. Then I said I'm going to put us in tension. Here comes the tension. In our text today, we will be responding to the question. And here's the question for today. Are men and women, maleness and femaleness fundamentally different? You wouldn't think so by observing our culture. Some segments of our society argue that two moms or two dads are just as good at raising children as a mom and a dad. Today, many would not think much of going to a junior high wrestling event and seeing 14 year old girls at a male wrestling event.

That's common. Boys wrestling girls. Due to legal pressure in 2019, the Boy Scouts of America are now allowing girls to be Boy Scouts. In 2016, at a prestigious fashion show in Florence, Italy, male runway models strutted down the runway in female clothing, makeup and female hairstyles. [11 : 44] Androgyny is very much in. In the state of California in 2017, California became the first state to fund a male inmate for a sex reassignment surgery of a convicted killer for a life sentence without patrol and after surgery, he was transferred to a female prison. I can't make this stuff up.

I ask the question and our text today will answer the question. Are men and women fundamentally different? Let us pray before we turn now our attention to God's word. Father, would you illumine the text that you have given for us today? May we delight in you. May we delight in you.

Thank you so much, Lord. Amen. Our text today begins in chapter 11 of 1 Corinthians in verse 2, and we're going to read through verse 16. Chapter 11 verse 2 through verse 16. And before we get there, I want to share this. You are going to witness as we read, there is something about head coverings, both men wearing a head covering, women wear a head covering, and you're going to maybe think this is about head coverings. But again, I'm going to submit to you that Paul is answering the question, is there a fundamental difference between maleness and femaleness, or men and women? And so please have that mind as we read this and end in this text. Here it is. This is the word of the Lord, 1 Corinthians chapter 11, 2 through 16. Now I commend you because you remember me in everything and maintain the traditions even as I delivered them to you. But I want you to understand that the head of every man is Christ, and the head of a wife is her husband, and the head of Christ is God. Every man who prays or prophesies with his head covered dishonors his head, but every wife who prays and prophesies with her head uncovered dishonors her head, since it is the same as if she were shaven. Verse 6, for if a wife will not cover her head, then she should cut her hair short.

But since it is disgraceful for a wife to cut off her hair or shave her head, let her cover her head. For a man ought not to cover his head, since he is the image of the glorious glory of God, but a woman is the glory of man. For man is not made from woman, but woman from man. Neither was man created for woman, but woman from man. That is why a wife ought to have a symbol of authority over her head because of the angels. Nevertheless, in the Lord, woman is not independent of man, nor man of woman. For a woman was made from man, so man is now born of a woman, and all things are from God. Judge for yourselves, is it proper for a wife to pray to God and with her head uncovered?

[15:09] Does not nature itself teach you that if a man wears long hair, it is a disgrace for him? But if a woman has long hair, it is her glory, for her hair is given to her as a covering.

If anyone is inclined to be contentious, we have no such practice, nor do the churches of God. The text begins in verse 2, and Paul begins with a commendation. He begins with this commendation in verse 2. He says, I commend you because you remember me and everything and maintain the traditions, even as I delivered them to you. So there were some traditions that Paul must have left the church at Corinth before he departed for Ephesus, and so they had kept the traditions. He had heard that they had kept the traditions, and so he commends them. What's interesting about this commendation is that the following verses are very much a correction. And so from verse 3 through the rest of the chapter, it is very much a correction. And so we begin in verse 3.

But let me first respond to the question that we're answering. I'm going to begin with a postulation or a proposition. The proposition is this. According to God's glory, glorious design, men and women are different. Let me read that again. According to God's glorious design, men and women are different. And Paul is going to, in this course of chapter, he is going to articulate just how they are different. And so let me share with you the first one that we read.

The differences are described beginning in verse 3. And let me also say before we read this verse one more time that this is the most important verse in this text that we're reading today. If we miss the point of verse 3, we're going to be confused about the rest of this chapter or the rest of this text that we read today. So this is so important. For in verse 3, we find the principle that Paul is using through the entirety of this passage. The remainder of the text, verses 4 through 16, Paul will apply this principle. So we must make sense of this verse in order to make any sense of the rest of the text. In our text today, Paul is utilizing also a literary device. He's going to refer to the head. And so sometimes he's literally, he's speaking literally this anatomical thing that is mounted on our shoulders, that is our physical head. And sometimes he's speaking figuratively as to what the head is. And I'm going to suppose to you that he is meaning authority. So figuratively, when he says head, so we say the head of state, or we even use the terminology today. What do we mean? He's the man in charge. He's in, has authority, ultimate authority. He's the head of state.

And so we use that same term today, meaning the same thing metaphorically. The question arises, what does the word head mean? I already gave you what, how I believe, but this is very contentious among theologians. Some would say, some would argue this, that head means source. The alternative is head means authority. I'm of the camp that head means authority. And let me share

with you why. One scholar writes that I was reading this week, I appreciate how he said it. He said it this way. It is sometimes said that the term kafelé, which is the Greek word for head, means source. But over 50 examples of the expression person A is the head of person B found in the ancient Greek literature, person A always has authority over person B in every case. Therefore, it is best understood to translate and interpret the word head kafelé here as referring metaphorically to authority. So Paul is going to switch between the anatomical literal head and use of authority as another use of the word head. So when we read verse three, let's look at this verse one more time. But I want you to understand that the head of every man is

[19 : 24] Christ. Let's stop there. Let's take each of these statements one at a time. There are three of them. The head of every man is Christ, meaning Christ has authority over every person. God can turn the heart of men. God can use anyone he wants for his purposes at any time.

God is the ultimate authority over every man or Christ is authority of every man. Secondly, we read the head of the wife is her husband, meaning the husband has authority over his wife.

He is her head. This though does not imply that the wife is inferior to her husband in any way. No, she is his equal to her husband. The next statement Paul ensures us to understand that the wife is in no way inferior. Read the third statement. The head of Christ is God, meaning God the Father is in the place of authority over the son, Jesus Christ. The father is the head of Jesus. This is why I spent the introduction talking about God from eternity past because authority and submission are beautiful. And we see that the son yielded and placed himself under the father from eternity past. That has been their roles, their relationship and their responsibility throughout eternity. Are the father and the son equal? They are equal in their ontology. That is their essence in being. Yes, the father and the son are equal. Are husbands and wives equal? Yes, they are equal. And yet the wife, the head of the wife is her husband.

In fact, one way, what's interesting is to think about, well, how do you know in the Trinity which is the father, which is the son, which is the Holy Spirit? I would argue this, that what distinguishes the father from the son from the Holy Spirit is the role. I have three R words that I'm going to give you that are helpful and distinguishing between the father, the son and the Holy Spirit. One is their role. What is the role? What's the role of the father?

What's the role of the son? Notice the father didn't die on the cross, the Holy Spirit didn't die on the cross, the son died on the cross. That was his role. They're also distinguished because of their role with their responsibility. I'm sorry, the second one should be relationships. The role defines their relationship and the relationship defines and their role defines their responsibility.

[22 : 14] Role, relationship and responsibility is what is helpful when we're reading Scripture to make the distinction between the father, son and Holy Spirit. So what's the application for us?

Jesus is not inferior to the father, but he willingly and joyfully submits to the father. Jesus submitted to the father from eternity past as an overwhelmingly display of his love.

So what's the application? This is beautiful and wonderful and it redeems our minds when we can understand and we stand in awe of who God is as the origin, if you will, of the patterns of how we are to relate. The very pattern of authority of submission and marriage is rooted in the trinity.

When a husband leads his wife and the wife submits to her husband, together they glorify God uniquely displaying one of the persons of the trinity. When this does not happen, the trinity is not honored and God is not pleased. Because the origin of authority and submission is God, it implies that submission does not equal inferiority and headship does not equal superiority, far from it. This also has implications that submission is not a bad thing, but a good thing, a godly thing. It is good and right for a wife to submit to her husband.

It is good and right for a husband to lead his wife. This needs to be celebrated. This needs to be cherished, to be upheld as good. Both husbands and wife get to display something beautifully that is true about the Godhead. When living into our God-given roles as husbands having authority and wives and submission, this is a principle clearly laid out in Scripture.

[24 : 10] Now, I recognize we live in a fallen world. I recognize that what I just said can also seem very heavy-handed toward women. I recognize there are men who abdicate their responsibility and leading their families, and I also recognize there are men who are abusive toward their wives and children. I spoke to that when we were in 1 Corinthians 7.

If you are a husband who abdicates your responsibility and leading your family well, and you would like to know how, you say, I am a husband. I want to lead my family well, and perhaps I have never seen it. I have never witnessed that. I have never known how to do that. My father certainly did not

model that for me. If you are here and you say, as a man, I want help. I would ask that you please speak to one of the staff or elders. Please come to me afterward, and I would love to partner you up with a man who does model that well in their family.

Second, if you are a husband who is abusive and you want help to know how to begin to lovingly and selflessly for the benefit of your family and your spouse, know how to lead as God does and not out of brute force or intimidation, we also want to help. Wives, if you want to know how to joyfully submit and to place yourself under, especially if you are in a very difficult marriage, there are some ladies in the church that I would love to introduce you to.

And because I am sympathetic to that situation. But the issue is this. How does this look like in a public worship service? What does this look like? So the differences are described between men and women, but how are they reflected in a public worship service? The following verses help us in verse 4. Every man prays and prophesies with his head covered, dishonors his head. So there we see this is a first century cultural thing and he's saying, okay, but how do we show honor and respect and how do you demonstrate men that Christ is your head and how do you demonstrate ladies that your husband is your head? How do you demonstrate that publicly? Well, when you publicly pray and prophesy and if you're a man and you have your head covered, that dishonors your head. So to understand this in the Roman religious cults, it was common for a man to worship with his head covered, but Paul forbids men from praying with his head covered because he does not want to bring this pagan practice into the church.

So he says, men don't do that, ladies. In verse 5, but every wife who prays and prophesies with her head uncovered dishonors her head since it is the same if her head was were shaven.

[27 : 28] In verse 6, if a wife will cover her head, will not cover her head, then she should cut her hair short, but since it is disgrace for a wife to cut her hair or shave her head, let her cover her head.

In the ancient world, married women wore head coverings. Head coverings were a symbol of modesty, of sexual fidelity, and submission to one's husband's headship. As a result, women were to wear head coverings to let everyone know that she was sexually not available and submitted to her husband. This is the practice still to this day, and if you were to go to a Mennonite church or an Amish church or a Russian church or a Ukrainian church, today if you were to go to Eastern Europe, my wife and I were there about 15 years ago, made several trips, and we were there, and my wife, being a married woman, would have to wear a head covering in order for us to go to a worship service together. So this is still practiced for much of the same reasons. To demonstrate, it wasn't required of single ladies. It was to demonstrate that this woman was married, and she was demonstrating modesty, and she was demonstrating in that culture that she is a married person and yields to her husband.

That's what the head covering was to do. Prostitutes in the ancient Corinth did not wear head coverings. Instead, they wore long hair down to their backs in the first century when a married woman ditched her head covering. During church, she was communicating to the watching world that she was not under the authority of her husband, and she was sexually available. Not wearing a head covering then was a tantamount to adultery, which is why Paul feels women not wearing a head covering to shiver head with the penalty for adultery. So some believe the head covering was referring to long hair, others, I'm sorry, some believe the head covering refers to long hair, others believe it to be an actual physical head covering. Regardless, God expects women to do cultured things to indicate that they are under the authority of their husbands while they pray and prophesy in church, and that is the point. So what's the application? In the worship service, the men covering their heads and women not covering their head coverings wasn't right, and so Paul moves to correct this.

It wasn't right because it did not reflect God's given differences between men and women that are reflected in the Trinity. In worship, women should look and act like men, men should look and act like men. I'm sorry, whoa, whoa, whoa. Let me begin again. A husband, I'm sorry, in worship, a woman should not look and act like women, and men should look and act like men. We are different and are different by God's design, and these differences are reflected in dress similar was the head covering.

Is there an equivalent application for us today that brings it to the 21st century? Perhaps, and I say this one carefully. If a husband and a wife are few to wear their wedding rings, respective wedding rings, it is simply an outward expression of a relationship. It communicates that I am in a relationship and I am not available to anyone.

[31 : 14] It is a way of just showing propriety, and it recognizes there are reasons why married individuals wear wedding rings. Now please know, there are many different reasons why many married individuals do not. For example, I know a lady who is allergic to practically everything, every metal, every rubber, every plastic, everything that she touches her skin, she breaks out in an allergic reaction, so she can't wear jewelry, she can't wear anything, and it's true. So please know it's not always a sign of impropriety, and I recognize that. That's why I said maybe. It may be the closest thing we have in our culture is a wedding ring. Other reasons why people do not wear a wedding ring, married individuals do not wear wedding rings, it may indicate marital strife, and that one is on the verge of a divorce, it may indicate that a spouse is just forgetful and forgets to put the ring on. It may indicate loose morals, it may indicate something far worse, or it may indicate that someone is a vigorous hand dryer. And why do I say that?

Because I was in the Amsterdam airport one time and I got off the airplane, I was in between flights, and I was washing my hands, got the towel out, and I was a vigorous hand washer, and I threw my ring away with my paper towel. So somewhere in Holland there is a dumps landfill that has my ring, but so I didn't have my ring on. Also, to indicate that you think this way also, I'll go back one year. One year we were having worship services online, and I was standing about right there, the camera was right there, and we were doing services online, nobody was in the worship center.

Beside two individuals, Clara, Manning the Camera, and whoever was teaching that day. And it is arduous for me to watch myself preach or teach, because I just pick myself apart, and one day I was watching myself, and I found myself touching my ring all the time, and I would just touch it, and touch it, and touch it, and I was like, that's it. The next time I preach, I'm taking my ring off, because I thought that surely will avoid this nervous mannerism that I have, right? No, it didn't really help, I just didn't have a wedding ring, and guess what? I had emails from you, and guess what you neglected to mention? My great expositing of the scripture, how well I enunciated my words, how well God spoke to you, the application in your own life.

No, what did you guys all write about the email? How are you and your wife doing? It may have the closest implication that we may have in our current example.

The difference between men and women are to be celebrated. Men are to dress and act like men, women are to dress and act like women. We should teach our children to celebrate the differences between men and women, boys and girls. These differences are biblical, and yes, that brings me to my next point. I believe this text describes the differences are defended. So watch now how Paul defends these differences in verse seven through nine. For a man ought not to cover his head since he is the image and glory of God, but a woman is the glory of man. For man was not made from woman, but woman from man. Neither was man created for woman, but woman for man. Paul defends these differences, and he points back to creation. So he's going to defend it in four ways. The first one is creation seven through nine. Paul takes us back to Genesis one and two, where God created first Adam and then Eve. God created man first and then created the woman second to be man's helper. Because man was created first, he is given the position of authority and headship and marriage.

[35 : 28] This means that this is a timeless truth and a transcultural truth. Paul is not saying that man bears the image of God while the women does not. No, both men and women bear the image of God. In this sense, both men and women are worthy of honor. The simple point Paul makes here is that the wife was created to be the husband's helpmate. In this sense, she is the glory of her husband. That is, she reflects the glory to her husband. And I hear the objection. Scott, the idea a woman is helping her husband is demeaning to the woman. And my response would be to be tender and careful and to say the activity of helping is the preoccupation of God. That's why he's always been doing. He's been always. And so that's not demeaning. He does all for his glory and for the benefit of others to help others. In this unique way, married women have the opportunity to reflect the nature of God who always does things and the part to be the benefit of others. Wives, how have you helped your husband this week? And husbands, how have you used your leadership to care, provide, serve, protect your wife and your family? Husbands, you should be leading in a loving, selfless manner that makes it easy for your wife to help. What other part of creation does Paul reference to defend his argument?

Angels. That's the second one. Look with me in verse 10. That is why a wife ought to have a symbol of authority on her head because of angels. Now, I have to admit, I scoured commentaries and I was thinking, how do angels help make the point? And commentators are all over the board on this

and they almost were of no help to me, but I appreciate the honesty of one commentator. So I'm just going to repeat him. He said, this is my best stab at it. And then he said, but talk to me in 10 years.

So I'm just going to say, talk to me in 10 years. Because not for a lack of effort, but I struggle. Other than this, there is something about angels, I will say, that is defending Paul's argument here. That's the point. Third point is this. Paul also defends the differences by pointing to nature. By pointing to nature in verses 13 through 15, we'll read this. 13 through 15.

[38 : 26] Judge for yourselves, it is proper for a wife to pray to God with, I'm sorry, judge for yourselves, is it proper for a wife to pray to God with her head uncovered? Does not nature itself teach you that if a man wears long hair, it is a disgrace for him. But if a woman has long hair, it is for her glory. For her hair is given to her as a covering. In Paul's culture, men wore their hair short to distinguish themselves from women. Many in Paul's culture viewed men with long hair as effeminate. Only men in Corinth with long hair were as gay temple prostitutes. So what the text is ultimately teaching us is this. Although gender is not ultimately a social construct, every culture has indicators for things that are masculine and things that are feminine. For instance, in our culture, men don't wear dresses, men don't wear makeup. If a man is wearing makeup and he's wearing a dress, we assume he is dressing like a woman. Sadly, this is becoming more and more common. At the same time, it is culturally acceptable for women to wear pants. It doesn't have the corresponding correlation. So let's return to the point of the text. Paul's point is simple. There is an appropriate way for women to dress and there is an appropriate way for men to dress. And there are differences between the sexes and these are nuanced by culture. And to go a little further, it's talking about when the church gathers and the public form is it appropriate for women to do these things and men to do these things while praying and prophesying. That's the context. The last point of how Paul says he defends these differences, he defends these differences by apostolic church practice. Look with me in verse 16. I think Paul is getting a little spicy here. He says, if anyone is inclined to be contentious, we have no such practice nor do the churches of God. Essentially, Paul is saying, listen, church at Corinth, if you want to argue with me about this, you are welcome to do so. However, you should know that this is not practice anywhere else. Women praying and prophesying without their head covered and men covering their heads while they're praying. This doesn't exist in any other church. And all the other churches would agree with me on this. That's what Paul essentially says.

So he has, he defends this in those four ways. But I love Paul because he is a wise pastor. And he clarifies the differences in verse 11 and 12, two verses I skipped over and I'm going to now return to. Paul is very aware that some men may abuse what is being said. Some think that headship and marriage is ground for abuse or neglect or far much worse. And in verse 11 and 12, Paul clarifies his teaching once again, and he grounds his reasoning back into creation. So let us read verses 11 and 12. Nevertheless, in the Lord, women is, a woman is not independent from man nor man of woman. For a woman has, for as woman was made from man, so man is now born of woman. And all things are from God. Men and women are not independent from each other. On the contrary, husbands and wives depend on each other since they are equals. There must be mutual respect in marriage. In fact, in Christian marriage, husbands lead, leads his wife by taking up his cross and serving his wife and family. He leads lovingly, selflessly, sacrificially. The wife then depends on the man and the man depends on the woman. If it were not for women, there would be no such man.

Paul doesn't want men to forget this. I love verse 12. For as a woman was made from man, so man is now born of woman. Listen, man, if you think you're all that, don't forget where you came from. You needed a woman. Thank your mom. The application. There was a wonderful complementarity in the relationship between husbands and wives. Men complement women and their roles as women complement the roles of men. They both complement each other and they both need each other in the context of marriage. So, headship, yes. Equality, yes.

[43 : 33] Mutual dependence, yes. And that's the point of the text. So, what Paul is doing is he's saying, listen, in a public worship service, in a public worship service, men and women are to act and dress like men and women. Men with men, women with women. And there is a propriety when one gathers in worship, especially if you pray in the service, because he says, when you pray and prophesy, these things ought to be so. And so, that is the point. And to show if you are married, when a woman is to do something or a man is to do something, there was a cultural expression for

them. It was a head covering that I am for the wife. She would be yielded to her husband, that she places herself under the husband. That was the head covering and that's what that indicated. And so, that was very proper for her to outwardly express that when she got up to pray. And that was the point. That's the point. So, our culture may not see very many differences between men and women, but God's word says, quite otherwise. In terms of application, I want to ask a few questions.

Or, parents of children, do you have a plan to teach your children the beauty of being man and woman? Melissa Iverson shared with me, our children's director, a resource of how to teach children basically sex ed. But the beauty of God's design for sex at an age appropriate way. Book one is ages three through five. Book two, five through eight. Ages eight through 11. Ages 11 through 14.

And if you don't have a way to teach your children that it is beautiful to be a boy, it is beautiful to be a girl. And there are God-given responsibilities as you grow into that, male-ness and female-ness that is beautiful. Your children will not be taught this perspective in many other settings. And so, I encourage you in the home, please, do you have a plan and a strategy to teach your children the beauty of being male or female boys and girls? Second, husbands, do you lovingly and selflessly shepherd and serve your family through the ministry of God's word? And for wives, do you joyfully submit to your loving husband's leadership?